

The Brooklyn Jewish Center Review

May, 1954

THEODOR HERZL

A Portrait as Seen Through His Diaries

By ALFRED WERNER

BOOK PUBLISHING IN ISRAEL

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By DR. ELIAS N. RABINOWITZ

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AN ATTACK ON FREEDOM OF RELIGION

THE First Amendment to the Constitution of the United States provides in clear and unmistakable terms that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . ." In the century and a half or more since the adoption of the Bill of Rights no one has seriously contemplated the possibility of any infraction of this basic guarantee of freedom of worship, and any intimation to the contrary has always come from the irresponsible sources of religious fanaticism.

Now, at long last, the suggestion has been made in the form of a proposed constitutional amendment, designed to amend the First Amendment itself, that "this nation recognizes the law and authority of Jesus Christ." The source of the suggestion does not endow the proposal with validity, but it does give it the importance of respectability, since the author is no less a person than Senator Ralph Flanders of Vermont. The Senator himself recognizes the possible ramifications of this proposal and its conflict with the basic tenets of the American

Constitution and way of living, for he specifies in his own resolution that the proposal is not to be interpreted as an abridgement of freedom of religion or as the establishment of "any particular ecclesiastical organization." The resolution further authorizes Congress to substitute "a suitable oath or affirmation" for any citizen whose religion prevents the taking of the provided oath of allegiance.

This exception obviously does not cure the underlying vice of the proposed amendment, for in itself it creates invidious classifications of citizens as between a majority of one religion and minority of others. Moreover, it in no degree affects the basic fact that the resolution does create an officially recognized religion.

The attack on American liberties inherent in the proposal is so obvious that without question it will be opposed by the perceptive of all religions. Nevertheless vigilance in scrutiny, preparation in defence, and vigor in opposition are imperative.

WILLIAM I. SIEGEL.

The Festival of Shabuot

THE significance of the festival of Shabuot—the festival of Weeks which we shall observe this year on June 7th and 8th—is set forth by its two additional designations, Hag Habikurim—the Festival of the First Fruits, and Zeman Matan Toratenu—The Season of the Revelation of the Torah. In time, the agricultural designation of the festival diminished in importance and its character as the season of Revelation of the Torah was underscored. The importance of the Festival has therefore increased with the passing of the centuries.

There is something of transcendent significance for us today in the word *revelation*. For it was the creed of modern man until yesterday, until his illusions were exploded, that man possesses within himself, and within the nature that surrounds him, the wisdom and the resources for the good life. The sciences and the philosophies which man has fashioned with great ingenuity are the *guides* to a happy existence for the individual and humanity. The cruelties exhibited by human nature, its refractoriness in the face of scientific manipulations, the helplessness

of man when confronted by his own destructive ingenuity, have exploded the myth of modern man's independence. Jeremiah's prophecy has been nigh fulfilled. "Because you trusted in your works and your treasures, you also shall be trapped."

The Torah, being the embodiment of the word of God and the disclosure of His will, proclaims the dependence of man on the Divine. Whatever way Revelation is conceived or interpreted, be it in the orthodox or modernist manner, it is a profound recognition of our human need for Divine guidance and inspiration. Though our human resources of knowledge and wisdom be sufficient for the moment, ultimately we must rely on God and His guidance.

We pray, therefore, at this Shabuot festival, that man will hasten his salvation by acknowledging the need for Revelation, and open his heart to the teachings of Sinai.

BENJAMIN KREITMAN.

A New Name For Bigotry

ON MAY 5, the New York Times reported that an effort to rid the New York City school system of "cultural inbreeding" had failed. The results of the examination posted by the Municipal Civil Service Commission for membership on the Board of Examiners—the most important competitive post in the school system—showed only New Yorkers as the top eleven candidates.

All things being equal, it is commendable for the average city to seek specialists from other communities to be candidates for its offices in order that its

(Continued on next page)

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

Center Membership and Service to Judaism

AERICAN Jewry is experiencing a spiritual awakening. From all parts of the country there come reports of new congregations being organized, of new Synagogues being built, of new Hebrew schools being established. There is a noticeable realization that the Synagogue, above all, is the institution that can give substance and strength to Jewish life in America.

As one studies the trend in the religious life of American Jewry, one finds that the average Jew feels that he must become affiliated with some Synagogue. It is to him the symbol of his attachment to his faith and his people. That is observed, particularly, in the suburbs of our larger cities that have become populated mainly by the younger people. The Synagogue has rewon its hold upon

them, and it is good to see with what interest they are engaged in the Synagogue activities. That is why Synagogue membership has increased so largely in every part of the country.

I must say that we at our Center have not taken full advantage of this awakened sentiment. We waited until Jews came to us and asked to be admitted as members. It is to our credit that so many Jews throughout these years did come to us of their own volition to seek our fellowship. But we have to recognize the fact that there are scores and perhaps hundreds in our section of the borough, who hesitated to ask for admission to membership, but who would gladly join us if they were invited to do so.

I therefore welcome the action of our Center officers and trustees who have des-

igned this and the coming months for an intensive Membership Campaign. An efficient committee, under the chairmanship of Mr. Frank Schaeffer, has already started this long delayed action, and I am confident that their efforts will be crowned with success.

It is an easy task to tell these prospective members what the Brooklyn Jewish Center has to offer to every member of their families. Our program of activities and our past achievements are well known to all of our neighbors. But what needs to be stressed in our approach to them is the contribution they can make to Jewish life. We must emphasize their obligation to share with us this sacred communal responsibility, and we must point out that it is through active affiliation with an institution such as ours that they can make their major offering to a vital and creative Jewish life. I am confident that our entire membership will cooperate with the Campaign Committee in this endeavor. We will be serving the Center, but we will at the same time serve our neighbors who are not yet affiliated by giving them the opportunity to share with us in the blessed privilege of fashioning a glorious future for Jewish life in our beloved America.

EDITORIALS *Continued from page 3*

outlook and policies might not become parochial. Such a "cross-breeding" often improves the local stock. But New York City, without showing undue pride, is the most cosmopolitan community in the world. Besides having a vast population, and consequently institutions with personnel of varied abilities and outlooks, New York possesses within her boundaries the outstanding colleges, universities and teachers' colleges in the land. If it is inferior stock that the Commission is seeking for its "breeding" experiments, that too can be found within the confines of our city without looking elsewhere.

By examining this term "cultural in-breeding" as it applies to New York City, its absurdity becomes apparent. It is obvious then that the term conceals a far different meaning and motive. The motive was recently given expression by Dr. James V. Cunningham, an assistant examiner. He pointed out that with the retirement of two members, the Board of Examiners stands in danger of becoming

all Jewish. He called for proportioning membership on the board to the three major religious groups in New York. Dr. Cunningham has unfortunately overlooked the "merits" of the merit system under which all teachers in New York City operate. It is true that on certain political and judicial bodies it is practically and maybe even theoretically expedient to have all faiths represented. This has been to some extent the practice of the Presidents in their appointments to the Supreme Court. Geographic distribution has been another factor on which the Presidents have based their appointments. But these are *political* appointments where expediency and practicality must take precedence. To apply this same principle to any competitive post is to destroy the merit system which is the foundation of our Civil Service. Jew and Christian alike must protest against this frontal attack on one of the bulwarks of democracy, the Civil Service.

BENJAMIN KREITMAN.

Israel H. Perutthal

Israeli Scholar Honored

DR. J. BAR-HILLEL, Lecturer in Philosophy at the Hebrew University, has been elected a member of the Council of the Association for Symbolic Logic, an international body of the highest standing. Dr. Bar-Hillel, the first Israeli to serve on the Council, has also been appointed one of four judges in an international contest for the best essays on "Mathematical Logic as a Tool of Analysis in Philosophy and Empirical Sciences," held under the auspices of the American Academy of Arts and Sciences.

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HERZL AS SEEN THROUGH HIS DIARIES

By ALFRED WERNER

I HAVE taken part in many Herzl Festivals, but the one that left the strongest impression on me took place in July, 1939, in the English county of Kent, facing the coast of northern France. We were some two thousand men, refugees from Germany, Austria and Czechoslovakia, living in the primitive huts of the famous Kitchener Camp which, during the first World War, had housed Tommies ready to embark for France. We had no celebrated speakers to commemorate Herzl's *yahrzeit*, no first-rate actors and musicians to assist in our festival, which took place in a large drab gym-hall. But Herzl's words, read aloud by one of our group, made an indelible impression on all of us, including some who, only a year or two earlier, might have derided them:

"The present condition of the Jews can lead in three directions. The first is the dumb endurance of humiliation and need. The second is a fierce rebellion against a step-motherly society. We have chosen the third way: we wish to lift ourselves to a higher level of morality,

work for the common weal, build new roads for the intercommunications of mankind, break a new path for social justice. And even as our beloved poet Heine turned his sorrows into song, so we, out of our sorrows, will bring forth advancement for the Humanity which we serve."

To me, a Zionist, Herzl was a myth rather than a person although I knew quite a few aged men and women who, in their youth, had met the Herzl, and who had even been privileged to work closely with him. I thought of Herzl much in the same way as I thought of Moses, Johanan ben Zakai, Bar Kochba, Reuben, or the Baal Shem Tov.

Today, however, on the fiftieth anniversary of Theodor Herzl's death, I wonder whether the time has not arrived for a revision and reconstruction of that mythical portrait which, during the last twenty or twenty-five years, has been replacing that of the real Herzl. The late Hebrew essayist, Abraham Coralnik, once wrote a fantasy in which he told of a fictitious Palestinian poet, Pelai, who, in the year 2004, brought proof "that Herzl had never actually existed as a historic personality; that he was a fiction, the dramatization, so to speak, of a historical process which took place in Jewry." Mr. Coralnik must have sensed and resented the over-dose of hero-worship in the existing biographies. We Jews do not, as a rule, deify our political leaders, or worship them the way the Germans have been prostrating themselves before the busts of Frederick the Great, Bismarck, and Hitler. Our iconoclastic traditions and our inherited sense of proportion are bound to prevent that kind of disaster.

Bearing this in mind, I cannot help deploping the fact that no Herzl biography has been written since 1934 when Alex Bein finished his exciting, but somewhat one-sided volume in Jerusalem (a slightly revised English version of this biography

Three stages of Herzl's life —at 15 (top), at 22 (centre) and as a mature man.



Theodor Herzl's wife at the time of her marriage.

appeared in 1943). What is missing in the five or six available biographies is the psychological approach, revealing to us the fascinating *man* Herzl. Apparently, the writers did not care to contemplate sufficiently long the well-known photo, showing the Leader with the fine head, the piercing eyes, the black, well-tended beard and the stylish frock coat staring into the future on the Rhine bridge at Basle, visualizing the Old-Newland.

An aura of loneliness surrounds the figure, and a feeling of frustration, even tragedy, emanates from this picture. To render a convincing portrait of the man, Herzl's biographers ought to have adopted a Rembrandtesque technique, showing the leader's shortcomings and failures casting their shadows on the shining light of his genius. Herzl permitted himself to be entirely dominated by his overbearing mother who completely ruined his marriage that was doubtful from the beginning. He was very fond of his children, but, terribly busy as he was throughout his brief life, he could not give them as much love and attention as they needed.

As a political leader, he did not cut an ideal figure. During his lifetime the same Zionists who were to worship him posthumously complained about his vehemently autocratic character that frowned on any opposition. He was only a lukewarm believer in democracy, and a thoroughly assimilated, pampered member of Vienna's Jewish bourgeois circles, in "The Jewish State" he twice sighed, "if they would leave us alone!", meaning that, in his subconscious mind, he was still ready for a compromise, willing to solve the Jewish problem by full-fledged assimilation.

Just as Herzl lacked an adequate conception of what Judaism actually meant, he was victim of anti-Semitic propaganda to such an extent that he granted anti-Semitism a certain degree of justifiability and respectability. He failed to notice that the anti-Semitic leaders of his era had transformed ordinary Judaeophobia into a detestable Machiavellian means of securing power on a nation-wide and, later, world-wide scale. He thought he could reckon with anti-Semitism like the experienced captain of a sailing ship who makes use even of an adverse wind to sail in whatever direction he desires. Because of this misconception of anti-

Semitism he several times tried to come to an understanding with Jew-baiters, just as in our own days the late Neville Chamberlain thought he could do business with Hitler.

All these facts ought to have been brought out more clearly by the biographers, not in order to "debunk" the epochal greatness of Herzl's genius, but to demonstrate how, with all his shortcomings and limitations, he was, nevertheless, able to reach the stars through his never-ceasing idealism.

There exists a marvellous source of information which allows us to delve deeply into Herzl's mind — his *Diaries*. Far more personal than his propagandistic speeches, articles, and tracts, they were not written for publication. So personal, indeed, are they, that the editors who published them more than thirty years ago in three large volumes were forced to omit many passages mercilessly attacking individuals and organizations, or alluding to scandalous conditions deeply resented by the very ethical father of Zionism. Unfortunately, these fascinating *Tagebuecher* have never been translated into English, except for a few passages once assembled in a slim brochure, and

even the latter did not attract many readers in this country.

Below are a few excerpts from these diaries which offer a glimpse into Herzl's struggle with the world and with his own self, though he was very sure of Zionism's ultimate victory:

"Nordau seems to be won for the thing (he meant Zionism). He believes the plan will need three hundred years for its realization. I believe thirty—if the idea breaks through."

Returning to Vienna from the first Zionist Congress at Basle in 1897, he jotted down: "If I were to sum up the Basle Congress in one word — which I shall not do openly—it would be this: at Basle I founded the Jewish State. If I were to say this to-day, I would be met by universal laughter. In five years, perhaps, and certainly in fifty, everyone will see it."

But this optimistic mood often gave way to deep pessimism and over-powering frustration:

"I am working like a madman at the make-up of *Die Welt* (the Zionist organ, shortly to be launched). Two subscribers have come forward so far. After several hundred propaganda leaflets have been



Portrait of Theodor Herzl's mother. She is described by the author of this article, Alfred Werner, as having "entirely dominated" Herzl's life and "completely ruined" his marriage.

distributed, I get only three answers by letter. My closer party associates believe it is a failure."

At times the indifference of his co-religionists made him so desperate that he was almost ready to give up the hopeless struggle:

"I feel myself growing tired. I believe now more than ever before that my movement is at an end. I am fully convinced of its practicability, but I cannot overcome the initial difficulties. A million gulden (the Austrian currency) is all that is necessary to put the movement on its feet in a large way. This ridiculous sum—for so great a matter—cannot be gotten, and so we shall have to go to sleep, though the day is here."

He suffered very much from the fact that because he had to support himself and his family through writing (he refused to accept a penny from the Zionist Organization!) he could not devote all his time and energy to the Movement:

"The poor Jews really have extraordinarily bad luck. When a man does arise who could and would help them—for I am convinced that by my personal intervention I have moved the thing forward swiftly—then he must be economically enslaved, and must tremble for his children's bread."

In the Vienna of 1900, Zionism was resented by the majority of the intelligentsia, and Herzl, the playwright, was punished for being Herzl, the Zionist leader:

"Yesterday, when my piece 'I Love You' was produced at the Burgtheater, my Zionism again stood in the way. At the end of this harmless piece there was considerable hissing, which certainly could not have been due to this innocent comedy. I may not live on Zionism. I dare not live on literature. A problem!"

He gave the best years of his life to the movement:

"Today I am forty-one years old:

The wind blows through the stubble:
My steps must now be double.

"Nearly six years have passed since I began this Movement which has made me old, tired and poor."

Frequently he considered himself a complete failure:

"I feel my autumn coming. I run the risk of leaving for my children neither a work for the world, nor yet money."

In Paris he met the famous philanthro-

The Herzl Diary

*Fasse ich den Basler Congress
in ein Wort zusammen—das ich
nicht hüten werde öffentlich aus-
zusprechen—so ist es dieses: in Basel
habe ich den Judenstaat gegründet.*

*Wenn ich das heute laut sagte, würde
mir ein universelles Gelächter ant-
worten. Vielleicht in fünf Jahren,
jedenfalls in fünfzig wird es bede-
einschauen. Der Staat ist wesentlich
im Staat, mitten des Volkes, ja selbst
eines genügend mächtigen Einzelnen
(l'état c'est moi Ludwig XIV) be-
gründet. Territorium ist nur die
concrete Unterlage, der Staat ist
selbst wo er Territorium hat immer
etwas Abstraktes. Der Kirchenstaat
besteht auch ohne Territorium, sonst
wäre der Papst nicht souverän.*

*Ich habe aber in Basel dieses ab-
strakte in einem den Allermeisten
kurzweiligen geschaffen. Eigentlich mit
infinitesimalen Mitteln. Ich hetzte
die Leute allmählich in die Staats-
stimmung hinein und brachte ihnen
das Gefühl bei, dass sie die Na-
tionalversammlung seien.*

A manuscript page from Herzl's diaries. They are so personal that when they were published in Germany 30 years ago many passages were omitted by the editors. No English translation has been published except for some excerpts.

pist, Baron de Hirsch, and laid his plans for a Jewish State before him. But the Baron was not at all impressed. Thereupon Herzl mailed to him a sharply-worded letter, the contents of which he confided to his Diary. He wrote in part: "You are the big money Jew, I the Jew of the spirit—hence the divergence

between our means and methods. Naturally, you took up an attitude of gentle irony. I expected it. I told you so at the beginning. That is the way new ideas are received. . . .

"You will find Jewish money for a Chinese loan, for Negro railways in Africa, for adventurous enterprises—but

for the most immediate and most tormenting needs of the Jews shall you find none?"

Two Christians, however, were very enthusiastic about the Jewish State idea. One of them was the Reverend William Hechler, Chaplain of the British Embassy in Vienna. Herzl describes him as follows:

"A sympathetic, gentle fellow, with the long, grey beard of a prophet. He is enthusiastic about my solution of the Jewish question. He also considers my movement a 'prophetic turning-point'—which he had foretold two years ago. From a prophecy in the time of Omar (637 C.E.) he had reckoned that at the end of the forty-two prophetic months (total 1260 years) the Jews would get Palestine back. The figure he arrived at was 1897-98.

"When he had read my book ('The Jewish State') he ran at once to Ambassador Monson [the British envoy] and said: 'The prophesied movement is here.'"

The other outstanding Christian was the Grand Duke of Baden, to whom Herzl was introduced by the Reverend Hechler.

"I spoke of the general advantages of the Jewish State for Europe," Herzl recalled. "We should lay down the rails toward Asia, the highway for the cultured peoples. And this highway would not be in the possession of any one of the Great Powers.

"The Grand Duke said: 'It would also solve the Egyptian question. England hangs on to Egypt because she must defend her road to India. Actually Egypt costs more than it is worth.'

"Finally the Grand Duke said: 'I should like to see it happen. I believe it would be a blessing for many people.'"

Herzl approached the German Emperor, William II, hoping that a Jewish mass settlement in Palestine might be accomplished through the intervention of the German Reich. He had had brief interviews with the Kaiser in Palestine when both men were visiting there in 1898. Herzl recorded these conferences in his Diaries. Referring to Palestine, the Emperor said:

"Very hot. But the land has a future . . . It needs water, much water . . . Your movement, with which I am well acquainted, contains a healthy idea."

Herzl approached the Sultan of Turkey, who offered him Mesopotamia instead of Palestine, and then conferred with the Russian statesman Count Witte who boasted of having said to the Tsar: "Your Majesty, if it were possible to sink the six or seven million Jews into the Black Sea, I should favor it. But since this is not possible, they must be allowed to live."

On the whole, Herzl got little help from the important men of Europe, and the political situation often looked very desperate.

Fortunately, he had many enthusiastic followers whose undaunted spirit cheered him in periods of acute discouragement. Once he had to caution some of the impetuous in the Movement against engaging in foolhardy actions:

"Two young fellows of the *Kadimah* (a Zionist fraternity of university students) . . . tell me that a proposition has been made that volunteers to the number of one or two thousand should be enrolled and that the attempt should be made to effect a landing at Jaffa (now incorporated in Tel Aviv). Even if some lives were to be lost thus, Europe would at least be made aware of the aspirations of the Jews.

"I advised against this beautiful Garibaldi idea, for this thousand will not, like the thousand at Marsala (the starting-point of Garibaldi's campaign) find a nationally prepared population. After twenty-four hours the landing would be suppressed like a schoolboy prank."

To Herzl, Zionism did not mean a complete break with the culture of Europe—quite the contrary was true:

"Moses forgot to take the fleshpots of Egypt along. We shall remember. On the ship we shall wear full-dress to dinner, and over there (in Palestine) we shall have some degree of elegance as soon as possible. The idea: the Jews must not get the impression that they are going into the wilderness. No! *This* migration takes place in the midst of culture. We remain in the midst of culture even while we migrate."

Unlike Max Nordau, the life-long rebel, Herzl believed in formalities and formal dress:

"The first day (of the Zionist Congress at Basle) Nordau turned up in redingote (a long plain coat), and would under no circumstances go home to put

his frock-coat on. I drew him to one side and begged him to do it for my sake. I said to him, to-day the Presidency of the Zionist Congress is still nothing—we have to establish everything. The people must accustom themselves to look to this Congress for everything that is high and dignified. Nordau changed his mind, and I embraced him in my gratitude. In a quarter of an hour he returned in frock-coat."

FRIENDS OF THE HEBREW UNIVERSITY

ISRAEL'S only university is the Jewish

State's most important training center providing for the professional skills in science, agriculture, scholarship and medicine on which any modern state is utterly dependent. The main result has been the education of an entire generation of Israel's leaders. A contingent result has been the growth of the University to meet its ever-growing responsibilities, a growth which has taken place in the face of heart-breaking difficulties.

Now American Jewry is called upon to share in the work of this institution through membership in the American Friends of the Hebrew University.

But the gain will not be Israel's alone. American Jewry will derive benefit from this closer kinship with Israel's modern Temple of Learning. The achievements of the University's scholars will become to an even greater extent our achievements. The fight against disease will be *our* fight. The desperate struggle to find life-giving water under the sand dunes is accompanied by the warm interest and good wishes of all of us.

It is hoped that those interested will join and cause others to join one of the new Brooklyn groups of the American Friends of the Hebrew University.

Herzl, unlike Max Nordau, his friend and associate, did not live to witness the promulgation of the Balfour Declaration; he would have been eighty-eight in the year when the Jewish State was born. Unfortunately, he was fated to die forty-four years earlier, in the prime of life. But, except for a few moments of utter

(Continued on page 23)

BOOK PUBLISHING GROWS IN ISRAEL

REPORTS from Israel indicate that no modern author can ever expect to eclipse the country's permanent "best-seller"—the Bible.

However, special books of universal interest reach phenomenal sales. The collection of weekly verses on current affairs by the poet Natan Alterman, "Ha-tur Ha-Shvi'i" (The Seventh Column) from the daily newspaper *Davar* sold more than 50,000 copies since its publication seven years ago. David Ben-Gurion's essays, "B'hilahem Yisrael" (In the Battle for Israel), sold over 35,000 copies since its publication in 1950.

The Hebrew book market is largely limited by the fact that the total population of Israel is a little over 1,650,000—of whom almost half have come to the country during the past few years. Consequently, the actual reserve of the Hebrew reading public is small when compared with the widespread nature of the English reading public not only in the United States, Great Britain and the Commonwealth but in countries throughout the world.

An average novel sells up to 2,000 copies, while over 6,000 sales of any single book is enough to earn it the "best-seller" title. Belles lettres, technical and scientific books and other books of limited

interest are issued in editions ranging from 500 to 1,000 copies in the first printing.

Practically all publications are sold out over a period of time in their original printing, and many go into second and further editions. "Shirey Bialik" (Bialik Poems), the collected poems of the modern Hebrew poet laureate, have sold over 100,000 copies in the past twenty years, while the collected works of Saul Tsernichovsky, another great Hebrew poet, have exceeded 50,000 copies in their sale.



Despite the limited market, however, Hebrew books covering the entire expanse of human interest, knowledge and culture continue to appear in inexpensive editions. A novel, or a children's story book costs between one and two dollars. Scientific and technical books in Hebrew are also comparatively cheap. The textbook on "Anatomy and Physiology," by Dr. Rabinovitz (318 pp., 200 illus., index of technical terminology), is priced at about \$3.50.

There is also a limited market for Hebrew books in countries outside of Israel. The demand for the Hebrew Bible, especially in illustrated editions, Prayer Books, books for religious study and attractive editions of the Passover "Hag-



gadah" and similar works is quite significant. The Hebrew Publishers Union founded a Cooperative Society, "Sifrey Israel" (Books of Israel), in 1949 to organize book exports. Books exported during the first year were valued at \$17,000. By last year, such exports had reached an annual level of \$100,000.

Almost a thousand new Hebrew titles appeared in Israel's book-stores during 1953. The publications of Hebrew works covered a wide variety of subject matter and included fiction, school textbooks, philosophy, poetry, science, history and translations of outstanding foreign works.

The publications of fiction, including drama and poetry, formed one of the most numerous categories on the publishers' lists during the past year. Two hundred and five of the total 997 books published were in these fields. Of these 70 were original works and 135 translations from other languages.

Books for children and youth were second with 108 works published, 49 originals and 59 translations. Studies on

The illustrations on this page are jackets from late books published in Israel. At top right is the jacket of the new 20-volume encyclopedia; the centre is the cover for "Eve and Her Daughters," a collection of short stories with women as the subject; at left is the jacket of "Parchments of Fire," works of fighters who died in Israel's war of liberation.



Judaism accounted for 63 books, of which only two were translations, while 20 books (one translation) dealt with the history of the land of Israel. Nineteen books were devoted to General History and 11 to Jewish History. Six books dealt with various aspects of Zionism and Zionist problems and the same number with military matters, three of which were translations. The disaster which overtook the Jews of Europe during World War II is the subject of 15 books, including works of fiction and non-fiction, five of which were translated from other languages.

The biggest single publishing enterprise in Israel today is the publication of the Hebrew Encyclopaedia by "Massada." This encyclopaedia, the first volume of which appeared in 1949, will cover all fields of human knowledge, with particular emphasis on Jewish affairs and Israel, in some twenty volumes. The fifth volume appeared during 1953. The Encyclopaedia already has over 40,000 subscribers.

A second "General Encyclopaedia" is being prepared by the Yisrael publishing house. Six volumes of the 14-volume project have appeared since 1950.

Poetry continues to be one of the most important mediums of expression for the modern Hebrew writer. During 1953 volumes of new poems by Haim Guri, David Shimoni, Zalman Shneur, Yaakov Cohen and Yaakov Fichman were among the outstanding publications in this field.

Prose works of fiction in Hebrew appearing in 1953 were almost as varied as they were numerous. The authors found their themes in all periods in almost every human field. A large number of the new novels naturally dealt with life in Israel today or with the immediate historical past—the War of Independence and the tense period between World War II and the establishment of the State. This theme is found in the short stories published by the late Moshe Smilansky, "Mishut Ba'Aretz" (Touring the Country), "Derech Gever" (A Man's Way), a novel by Yigal Mossinsohn, and the short stories of the young Yemenite writer, Mordehai Tabib, entitled "Derech Shel Afar" (Road of Dust).

Another theme is the life of Jewish communities outside of Israel. "Hagao

v'harav" (The Genius and the Rabbi), a novel by Zalman Shneur, deals with the Jewish community of Eastern Europe in the last century and is based on a struggle between two interpretations of Jewish concepts. "Aviv B'New York" (Spring in New York) by Shimon Halkin, is a novel of Jewish life in New York during the 1920's.

Perhaps the most important publishing activity in the field of original Hebrew fiction during the past year was the publication of the collected works of the outstanding contemporary Hebrew novelist, Shmuel Yosef Agnon, by the Schocken Publishing House.

The demand for translated classics as well as modern fiction is quite strong. Every year the library of important literary works translated from other languages grows larger. During the past year translations of several Shakespeare plays, stories and essays by George Bernard Shaw, Dickens, Tolstoy, Dumas, O'Henry, Walt Whitman, Gorki, Steinbeck, Ignazio Silone, Somerset Maugham, and Rudyard Kipling were among those which appeared.

A special and important section in all publishers' lists is that devoted to the Jewish history of this period both in Israel and abroad. Books published in this division include works of fiction based on historical fact as well as memoirs, biographies, diaries, and journalistic reports. Two outstanding works in this field published during the past year are "G'vilei Esh" (Scrolls of Fire) and "Kilayon U-ma'avak" (Annihilation and Struggle) by Rachel Auerbach. "G'vilei Esh" is a collection of writings by soldiers who fell during the War of Independence, collected and edited by Reuven Avinoam and published by the Government. "Kilayon u-ma'avak" describes the struggle and annihilation of the Warsaw Jews during World War II.

In the field of scientific and technical books the publisher finds himself faced with an enormous demand for an almost inexhaustible range of books which by their very nature all have very limited sales. Israel, with its modern scientific, technological and progressive development inevitably inspires a degree of intellectual curiosity among the youth which demands books in the many and

varied fields necessary for the country's continued development.

Standard technological works such as Chapman's "Metallurgy," which appeared in 1953, are constantly being translated. At the same time, publishers are giving place on their lists to basic books on applied technology written and published in Israel. A few titles from last year's lists are "Electrical Motors"; "The Proper Use of Workshop Equipment"; "Furniture Making"; "Safety and Hygiene at Work."

In the scientific field a most important contribution for practical applications and for future publications was made with the newly published "Medical and Scientific Terminology," a massive volume of 752 pages giving Hebrew equivalents for hundreds of scientific and medical terms.

Some publishers have attempted to issue paper-back editions of modern literature and even classics at popular prices. The publishers maintain, however, that in no case did the demand justify this venture. But there is a market for pocket-books in lighter literature. Hebrew pocket-books, consequently, are limited to detective stories, adventures, love stories and the like. Most of these are translations.

Over 5,000,000 Jews In U. S. A.

THE estimated Jewish population of the United States is over 5,000,000 of whom some 2,294,000 live in New York City. The information is based on a special survey conducted for the American Jewish Committee's 1954 Yearbook. Questionnaires were completed by more than 700 communities throughout the United States. The final result was obtained from these questionnaires plus a projection for the remaining communities.

Comparing the 1953 estimate for New York with the 1950 estimate of 2,100,000 the AJC said that the difference between the two was probably a result of the superior techniques used in the current survey, rather than an appreciable increase in the New York Jewish population.

The Committee pointed out that the same study showed a considerable growth in Jewish population in New York City's suburbs, consistent with the general middle class trend of migration from New York City proper.

SOME years ago I published a report on my Americanization in the *Review*, entitled "The Making of a new American." Today I have the opportunity to add a new chapter to my story, in all probability the concluding one. This chapter deals not so much with my personal experiences, as with certain features of the technical and industrial development of our country brought about by the ingenuity of immigrants. I should like to present the example of my boss, Mr. Erwin Loewy, of New York City.

I finally became settled in one of the modern wonders of the world, the Empire State Building. There the whole seventeenth floor is occupied by two big concerns which employ about four hundred persons: one, the mother concern, Hydropress, Inc., the other an offspring of the first, Loewy Construction Co., where I am employed. Hydropress is not a printing firm; it is concerned with the construction of heavy presses for industry. Loewy Construction Co. does the same work, but with the difference that its biggest employer is the U. S. Air Force.

It is not easy to explain to the layman what heavy presses are and what is new and progressive about the presses built by Hydropress and Loewy Construction Co. I shall try to do so without boring the reader too much with technical details.

The Heavy Press people are, so to speak, the latest descendants of the famous Olympian god Hephaestus. He was the son of Zeus and Hera and well known as the god of fire and metalworks. He had workshops on volcanic islands—for instance, on Sicily. There Cyclops worked the forges, and palaces were built for the Olympian gods and weapons for heroes. Hephaestus would not, I must admit, have trusted his eyes, if he had been able to see how things developed since the age of the Olympian gods. He would be baffled if he could see the modern giant forges called "heavy presses." The material which is pressed in the modern presses is not iron as in the primitive forges of the past and of the present, but aluminum, magnesium and other light metals. The way of forging is not through heating by fire and rolling out the softened metal. The heavy presses squeeze the cold metal into the desired

shapes by terrific pressure. Erwin Loewy's contribution to American industry is the practical application of this method.

Erwin Loewy was born in Pilsen, Bohemia, when Bohemia was still a part of the late Austrian-Hungarian monarchy. He attended a technical school in Pilsen, and later was a student in the technical college of Prague. After completing his studies he went to Duesseldorf, Germany, where he worked for the Schloemann A-G. together with his brother, the late engineer Ludwig Loewy, who was a top expert in the field of hydraulic presses.



Erwin Loewy

Designer and manufacturer of immense forging presses. In its February, 1954 issue, Fortune Magazine pictured some of the mammoth industrial engines credited to this immigrant from Germany.

In the twenties Erwin Loewy went as representative of Schloemann Engineering Co. to Paris. After Hitler came to power, both brothers left Schloemann. Ludwig emigrated to England, where he founded the Loewy Engineering Co. Erwin became the representative of his brother's firm in France.

A Pleasant Chapter in the Progress of An Immigrant in His New Home

MY BOSS, ERWIN LOEWY

By ERNEST WARSCHAUER

When Hitler invaded France, Erwin Loewy was still in Paris. With the help of friendly members of the French heavy industry he escaped to southern France and later to neutral countries. With his wife, his very small child and with his 79-year-old father he crossed the Pyrenees on foot, drove through Spain and gained safety from the Nazis in Lisbon, Portugal. At the end of 1940 he came to the U. S. A., where he had established business connections on two previous visits.

Loewy soon found out that much more had been done in the construction of heavy presses in Europe than in this country. He organized Hydropress and began to broaden the understanding of forging techniques for light non-ferrous metals.

When the war ended the U. S. Government sent Erwin Loewy to survey the hydraulic press field in Europe, giving him the rank of a colonel. Because of his reports and efforts Congress initiated the heavy press program for the benefit of aircraft production and set aside about 460 million dollars for the construction of these giant machines. A considerable share of orders for the execution of this program went, of course, to Erwin Loewy. He founded L.C.C. (Loewy Construction Co.) to build the greatest presses ever known in the world for the U. S. Air Force. This construction is done by the company through subcontracting to many American and some foreign plants. L.C.C. though devises and supervises the work done by these subcontractors.

All this was a great victory for Erwin Loewy's dynamic energy. His personality cannot be characterized better than in a salute to him in *Iron Age*, January 25, 1951, from which I quote:

"He is the man who had made America's industrial strength mightier. His great hydraulic presses and mill machinery are revolutionizing design and production methods in aircraft and other industries. He is putting muscle into the industrial body."

My part in this gigantic task is a very, very modest one. I am filing clerk in the Purchasing Department, trying to keep the big files in good order for continuous use by the staff and by the engineers of the company. There is nothing remarkable about my job except perhaps my experiences in it, which show some basic differences between European and American working methods. In Europe office work is done much more on an individual basis. Each employee—except those on the very lowest level—works generally in a separate room and must make up his mind independently. Here we have team work. The employees all are in a big hall. Many desks are set up, mostly so that two employees work facing each other. When difficulties arise, when problems turn up which demand careful consideration, the employee concerned leaves his desk and goes directly to the desk of his colleague or superior to talk matters over with him. Members of the staff discuss problems freely from every angle. Then a decision is taken.

This is the essence of American team work. Although there exist certain differences in the hierarchy of the body of employees, nobody—watching such staff discussions—would observe or feel these differences. I have never heard a harsh word or a loud order from a superior.

On the other hand, I have found a rather unique feature in the business life here. For the highest ranking officers of the company partitions are set up, but the doors in the walls of these partitions are always wide open and you are not supposed to knock politely before you enter—you simply go in if you see that the man within the enclosure is not busy with other people.

The difference between this business life and the German is striking. In Germany there is a pyramid of bosses, each superior bossing the lower employees, and he himself being bossed by the man who ranks higher in the carefully built-up hierarchy of the enterprise. The consequence is that everybody is more or less afraid of the upper man, tries to humor him, and to excel through submission and obedience. Customarily a lower official would not dare to address a superior—he waits until he is spoken to. Such a poor devil never knows whether his superior

is in a sufficiently affable mood to let himself be addressed by such an insignificant person as he is.

I am only the filing clerk in our enterprise, but, in order to keep up my self-respect, I need not recall Spinoza, who made a humble living cutting lenses although he was one of the greatest philosophers of all times. I know, alas, I am not at all a Spinoza, though not without some knowledge in the all-embracing field

of philosophy, but nevertheless, being only the filing clerk, I do not feel humiliated; being only a very small part in the complicated mechanism of our gigantic enterprise, I am not looked down upon by my important collaborators. In the true American democratic spirit, I am accepted as an equal member of the great business family, the Erwin Loewy Company, Empire State Building, seventeenth floor.

THE TOURO MONUMENT CONTROVERSY

By LEO SHPALL

ON JANUARY 23, one hundred years ago, five days after the death of Judah Touro, the City Council of New Orleans passed a resolution which called for the erection of a monument in memory of the benefactor. Although the consent was unanimous, nothing was done at that time to put the resolution into effect. In 1860, however, the project was revived and this time by the New Orleans Jewish community. A meeting of representative Jewish and non-Jewish citizens was held and at this meeting the Rev. James K. Gutheim submitted the resolution to realize the plan.

It so happened that a traveler I. J. Benjamin of Hanover, Germany, visited New Orleans at that time. This man, "Benjamin II," as he was fond of calling himself as successor to the famous medieval traveler Benjamin of Tudela, immediately interfered in the matter. He registered his protest, stating that the erection of the monument to Judah Touro was inconsistent with Jewish tradition and practice. He at once appealed to Rev. Gutheim to stop the movement. When he saw that the New Orleans Jewish leaders did not heed his objection he appealed to Orthodox and Reformed rabbis of the day. Curiously enough the Reform rabbis, Isaac Mayer Wise and Dr. David Lilienthal, became his strong supporters.

Rabbi Isaac Mayer Wise published the full text of the resolution, to which he added his comments. In them Rabbi Wise asserted that the idea of erecting a monument by Jews was entirely new. He went on to say that when Saul erected a monument to himself at Carmel (I Samuel 15:12) the prophet reprimanded him.

The only person who violated the tradition was Absalom, who when rebelling against his father, set himself a monument. None else, continued Rabbi Wise, violated the injunction, "Neither shalt thou raise thee any monument, which the Eternal thy God hateth." He went on to expound the term *Mazebah* (Monument), and he came to the conclusion that at first it referred to the terms "pillar, statue and monument." Later, however, the term referred to "monument" only. To substantiate his assertion Rabbi Wise quoted Maimonides who said: "The *Mazebah* which the law prohibits is any building (of one stone or more) where all might assemble (in a public place) even to worship God; because such was the habit of the idolators, as it says: And thou shalt not erect unto thee a *Mazebah*, and who ever erects such a *Mazebah* shall be harmfully punished." Later it was taken as a matter of course that all types of monuments were prohibited in Israel, grave-stones being the only exception.

"If orthodoxy means anything except an arbitrary clinging to the forms which this or that individual considers essential," concluded Rabbi Wise, "we would like to know how orthodox ministers could set their names to the above resolutions (he referred to Rev. Gutheim and Rev. Jacobs of New Orleans). They must remember that the monuments set to the departed were the first cause of idolatry, hence a monument in honor of the dead is certainly prohibited."

These editorial remarks elicited an immediate reply from Rev. Gutheim. It was published in the *Occident* of Janu-

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The Story of Yiddish and the Dictionaries it Developed

THE PROJECTED "GREAT" YIDDISH DICTIONARY

By DR. ELIAS N. RABINOWITZ

RECENTLY, there came to us the announcement of a prospective publication of "The Great Dictionary of the Yiddish Language." This is a monumental lexicographical undertaking for it entails the creation of an academic dictionary in Yiddish in the manner of the great English word compilations. The publishers also have in mind more ambitious projects, a Yiddish-Hebrew Dictionary, a Yiddish-English Dictionary and a Yiddish-Spanish Dictionary.

There have been a number of good Yiddish dictionaries in the past. The Yiddish-English and English-Yiddish Lexicon of the late Alexander Harkavy has been a well-known standard work. It was extremely useful to the immigrant Jew for several generations, especially at a time when the new-comers flocked to these shores in great numbers. We may also mention the small "worterbuch" of Yehoash and Spivack, which deals with the Hebrew and Talmudic words in the Yiddish vernacular.

Yiddish is an old language, comparable in age with some of the modern languages. It stems from the Middle High German dialect and was transferred to Poland and Lithuania as early as the eleventh century and thereafter, when a great number of Jews fled from Germany and Bohemia to seek haven in the Polish towns and villages close to the German border.

There is reason to believe that German Jews came to Poland, which had not yet been converted to Christianity, for commercial reasons as early as the ninth century. The heathen Poles were eager to deal with Jew or Christian. Some of these Jewish traders may have decided to settle there. It was, however, after the First Crusade, and after the subsequent Crusades, that because of the generally unwholesome atmosphere for the Jews in France and Germany, the exodus from these countries continued in an uninterrupted flow. From the Rhenish provinces, they came to cities nearest the border—Posen, Kalish and Cracow. By this time, the Church made headway in the conversion of Polish inhabitants. But the rulers of Poland were desirous to develop the commerce and industry of the land and encouraged the Jews to settle. Certain favorable laws were enacted in their favor, especially during the reign of Casimir the Great in the beginning of

the fourteenth century when a great number of Jews fled from Central Europe to escape the devastating persecution after the Black Death.

Similar conditions existed in Lithuania, where Jewish traders emigrating from Germany and the Byzantine districts, settled as early as the ninth century. Lithuania was the last European country to be converted to Christianity. For a time Lithuania was the largest commonwealth in Europe. Close to the end of the fifteenth century, Poland and Lithuania were united under King Yoghello. The king forced his Lithuanian subjects to become converted to Christianity and there was a slight change in the status of the Jews of Poland. This did not affect the Lithuanian Jews whose direct ruler was the Lithuanian Grand Duke Vivot, a tolerant and liberal man.

The language spoken by the Jews in Poland and Lithuania and all the adjacent countries under the rule of the Polish sovereign was the so-called *Juedisch-Deutsch*, the vernacular imported by them from their original German home. It was not until late in the 17th century that there was departure from the original German dialect to develop the modern Yiddish. In the *chedarim* they used a translation of the Bible and part of the Talmud in this *Judisch-Deutsch*. In like manner, some moralistic books were translated into *Judisch-Deutsch* and some prayers were translated especially for female consumption, for the Hebrew education of women was woefully neglected. A number of these religious ethical works were often reprinted and formed the literary pabulum of our mothers for many generations until recently. An outstanding example of these classics is the "Tze'eno Ureno" the famous Teitz *chumash*. It was not until the end of the 18th century that there was an awakening, faint though it was. Under the influence of the "Enlightenment" of Germany the first attempt was made to express oneself on secular subjects.

Mendel Lewin, of Satanow, in Podolia, Russia, influenced by Moses Mendelsohn, dared to translate a number of works and also part of the Hebrew scriptures into Yiddish. This caused much opposition among the Rabbinites and Hassidists.

The first center of the Haskalah was in Galicia, where the Hebrew savant, Nahman Krochmal, wrote his great work "More Nebuche Hazeman," "Guide of the Perplexed of (Our) Time." Krochmal is the real pioneer of the Haskalah, or Enlightenment, in Eastern Europe. But it was Isaac Ber Lebinsohn who spread the doctrine of Haskalah in Russian provinces of Poland and Lithuania and Ukraine. The purpose of the Haskalah was to arouse the Jews of the ghetto from their long lethargy and to stir them to an acquaintance with secular studies as a preparation for the emancipation from the forces which held them under the spell of fanatical Rabbinism. The Haskalah movement began to appeal to the people in their native tongue, Yiddish. Little by little people began to write in Yiddish and to read in Yiddish.

Although for centuries Jews spoke and wrote to one another in this German dialect, hardly any literary production of note appeared in this vernacular. Whatever there was in the nature of literary expression was done in the Talmudic Rabbinic medium, as found in the Responsa of the outstanding Rabbis of the sixteenth to eighteenth centuries and in the "Ta Kanot (ordinances) of the Va'ad Arba' Arazot" and the "Pinkashita," that is "The Council of the Four Provinces of Poland" and "The Registrar of the Lithuanian Council." It was actually not until the nineteenth century that a genuine Yiddish literature flourished, represented by the three great writers, Mendele, Sholom Aleichem and Peretz. More recently, there were Sholem Asch and the late I. J. Singer. Asch and Singer succeeded in having their words translated in other tongues.

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BARON ROTHSCHILD COMES HOME

THE remains of the late Baron Edmond de Rothschild and his wife Adelaide were laid to rest in Zichron Ya'akov, Israel, on April 6th, being brought there from France. They were laid to rest in a Memorial Park following a State funeral. This act of re-interment was in fulfillment of the last wishes of the Baron, who himself chose Zichron Ya'akov for his place of final burial, specifying a spot "which overlooks all the settlements founded by me in the Samaria district."

The coffins lay in state in the Town Hall at Haifa after their arrival at that port on April 5th. They were visited by tens of thousands of Haifa citizens who filed past in silent homage to the man who had done so much in the promotion of the early resettlement of the country. The next morning, following a short service at the Town Hall, the long funeral procession journeyed to Zichron Ya'akov, stopping for a few minutes on the way in each of the settlements and villages through which it passed.

At the Memorial Park the coffins were carried by police units led by an officer with a drawn sword and placed on the catafalque, opposite which the members of the family, Mr. and Mrs. James de Rothschild, Baron Elie Rothschild, and Lord and Lady Nathaniel Victor Rothschild were seated on a special platform.

The other distinguished guests took their places on both sides of the catafalque. They included President and Mrs. Yitzhak Ben Zvi; Prime Minister and Mrs. Moshe Sharet; Knesset Speaker Yosef Sprinzak, Chief Rabbi Yehudah Ha-Levi Herzog; Mrs. Chaim Weizmann; Mr. and Mrs. David Ben-Gurion; the President and Justices of the Supreme Court; Members of the Government; Members of the Knesset; the Chief of Staff of the Defense Forces of Israel; the Mayors of all Municipalities; Mr. Berl Locker and Dr. Nahum Goldmann, Chairmen of the Executive of the Jewish Agency and other representatives of the National Institutions; Senior Armed Services and Police Officers. The British Ambassador, the French Charge d'Affaires and Members of the Consular Corps also attended.

The coffins were carried to a special mausoleum in the Memorial Park by old and young settlers from the forty-six settlements aided by the late Baron, and by members of the organizations he had established. The settlers each carried a small bag of earth from his own settlement which they placed around the coffin in the mausoleum. As the procession moved forward a choir chanted, "I remember for thee, the affection of thy youth, The love of thine espousals; How thou wentest after Me in the wilderness, In a land that was not sown." (Jeremiah 2.2). Chief Rabbi Herzog eulogized the late Baron and recited the 85th Psalm, "Lord, Thou hast been favorable unto Thy land, Thou has turned the captivity of Jacob. . . ."

The Knesset held a memorial session on the following morning and a special memorial service was also held at the Yeshurun Synagogue in Jerusalem. In his speech in the Knesset at the memorial session, Prime Minister Moshe Sharet said that twenty years ago when the Baron set down his wish to be buried in Israel, he did not know that there would be an Israel Embassy in Paris to receive his remains, that an Israel warship would carry them from France to Israel, or that a President and Ministers would escort them to their last resting place in accordance with his wishes. His own life's work, the Prime Minister stressed, had made this last journey possible.

Baron Edmond de Rothschild (born 1845, died in Paris, 1934), began his association with Israel in 1883 when he helped the early settlers to consolidate their position on the land. From then on to his death the promotion of agricultural settlements and industry in Palestine were his principal cares. Until the Balfour Declaration (November 2, 1918) he confined himself to practical work. In 1909 he transferred the colonies which he had subsidized to the Jewish Colonization Association (ICA), together with ample funds for the continuation of the work already begun. In 1925 he resumed the administration of his work in Palestine and founded the Palestine Jewish Colonization Association (PICA) with his son James de Rothschild as President. It is estimated that the Baron invested

the equivalent of approximately 25 million dollars in Jewish settlement endeavors. He was the first Honorary President of the Jewish Agency for Palestine and visited Israel five times, the first in 1887, the last in 1925.

The village of Benyamina is named for Baron de Rothschild himself, while the village of Zichron Ya'akov, where he is now buried, is named after his father. In addition to agricultural settlement, almost everything that contributed to the development of the country found ready support and sympathy from him. He was one of the earliest supporters of the Hebrew University in Jerusalem; he founded the Palestine Salt Co. at Athlit, and the Grands Moulins de Palestine Ltd. of Haifa, the largest flour mill in the country. He participated in the establishment of the Palestine Electric Company and a host of other projects. He was popularly known as "Hanadiv Hayadua" (the well-known benefactor) and as the Father of the Yishuv (The Jewish Community in Palestine).

U.N. Publishes Study On Judaism

JUDAISM as a way of life is the subject of a study published by the United Nations Educational, Social and Cultural Organization as part of its series on the race question and modern thought. The pamphlet, "Jewish Thought as a Factor in Civilization," by Leon Roth, was issued in English, French and Spanish.

The manuscript of the pamphlet was obtained from the culture department of the World Jewish Congress.

Israel Dedicates Museum To Berl Katznelson

A SECTION devoted to Jewish folklore was opened at the Ein Harod Museum and Art Gallery in the Jezreel Valley, Israel. The section is named in honor of the late labor leader and writer, Berl Katznelson. The section contains a rich collection of decorated ritual articles produced within the past few centuries in many different Jewish communities of the Diaspora, including Scrolls, goblets, candelabras, decorations for Torah Scrolls, and drawings and decorative letterings from synagogues in various countries.

NEWS OF THE CENTER

Consecration Services First Day of Shabuot

Our annual Consecration Services will be held on the first day of Shabuot, Monday morning, June 7th, promptly at 11 o'clock, when the Musaf services will be concluded. A very beautiful program has been arranged in which all of the members of the Consecration Class will participate. The class has been under the charge of Mrs. Rose Rosenthal and was coached for the service by Dr. Kreitman; Mr. Secunda and Mr. Weintraub were in charge of the music. A Cantata "The Pilgrimage of the Jew Through the Ages" will be performed. The following is a complete list of the Consecrants: Susan Balsam, Eve Braun, Janet Epstein, Eita Freilich, Anita Guttman, Johanna Hecht, Debbie Heller, Abigail Rabinowitz, Paula Rosenfeld, Alma Rothberg, Rena Rothberg, Ruth Schiff, Linda Shander, Deena Silberstein, Helene Weiss, Madeline Yeaker.

Annual Baccalaureate Service For All Graduates June 12

Our annual Baccalaureate service to honor the graduates of our Center Hebrew and Sunday Schools, our Center Academy and the members of this year's Consecration class will be held in the main Synagogue on Sunday morning, June 12th. Rabbi Mordecai H. Lewittes, our Associate Rabbi in charge of our Hebrew and Religious schools, will deliver the Baccalaureate sermon. The graduates of all our schools and the members of the Consecration class are urged to attend these services which are held in their honor. The parents are cordially invited to attend. The Sisterhood will give a special Kiddush, to be held in the social room, for these graduates and consecrants following the service.

Acknowledgment of Gifts

We acknowledge with grateful thanks donations for the purchase of Prayer Books and Talmisim from the following:

Mr. and Mrs. Philip Marco in honor of their son's Bar Mitzvah.

Mr. and Mrs. Leo Goldstein in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Ellis Nisselson in honor of their son's Bar Mitzvah.

Many Visitors Attend Gala Membership Social

THE membership drive begun by the Center during the Passover Holidays and continued through the Shabuot festival is gaining momentum. Over three hundred friends and neighbors responded to the call of the Center's Membership Committee under the chairmanship of Mr. Frank Schaeffer, and visited the Center during an "open house" on Wednesday, May 19.

Guides conducted the visitors through the Center buildings, acquainting them with the manifold activities of this institution. They were taken through the beautiful synagogue—one of the loveliest in the country, through the fine lounges, through the many classrooms where the children are given a general and Hebrew education, through the well-stocked library, which contains one of the best collections of books on Jewish subjects in the city, through the big gymnasium, with its sparkling swimming pool.

Following the tours the visitors were the guests at an informal reception in the Dining Hall. They were then invited to a general membership social gathering in the Auditorium, where they heard brief addresses by Dr. Moses Spatt, President of the Center, and by Rabbi Benjamin Kreitman. An excellent entertainment program was presented, featuring Napoleon Reed, singing star of

"Carmen Jones," and Dr. Arthur Ellen, the hypnotist. Refreshments were served.

All the visitors were made to feel at home by groups from the Membership and Social Committees. They were strongly impressed by the Center and by the graciousness of their hosts, and we are sure that many of them will soon enter their names on our membership rolls.

Shabuot Services

Shabuot services will be held on Sunday and Monday evenings, June 6th and 7th, at 8:15 o'clock; and on Monday and Tuesday mornings, June 7th and 8th, at 8:30 o'clock. Cantor William Sauler will officiate on both days together with the Center Choir under the leadership of Mr. Sholom Secunda. The Consecration will be held on Monday morning, immediately after the conclusion of the Shabuot services at 11 o'clock.

Yizkor (Memorial Services for the dead) will be held on the second day, Tuesday, June 8th, at about 10:15 a.m.

Trustee and Governing Board Members Elected

Mr. Harry Leventhal has been elected a member of the Center Board of Trustees; Mr. Lawrence Schiff has been elected a member of the Governing Board to fill the existing vacancies in both Boards, for the balance of this year.

Young Folks League Wins Awards At Y.P.L. Convention

The Young Folks League has received four awards at the recent 27th Convention of the Young People's League of the United Synagogue of America held at Atlantic City. The group, the largest of its kind in this country won wide acclaim for its outstanding cultural and social activities. Harold Kalb, President, accepted a Plaque for the following awards in behalf of the YFL: 1. Being the best all around League in the country. 2. First Prize for the use of the best new program techniques. 3. Honorable Mention for their monthly publication, the News Letter. 4. Second Prize for Individual Creativity won by Miss Helen Aronow.

Give To
U.
J.
A.

Applications for Membership

The following have applied for membership in the Brooklyn Jewish Center:

AARONSON, ROBERT: Single; Res.: 135 Eastern Parkway; Bus.: Textiles, 40 Worth St.; *Proposed by* Bernard Kabilow, Sol Cohen.

BARR, MISS MARILYN: Res.: 1664 President St.

BERG, MISS RACHEL: Res.: 543 Georgia Ave.; *Proposed by* Anne Goldstein, Rosalyn Rind.

BIRNBAUM, HERMAN: Married; Res.: 501 New York Ave.; Bus.: Furs, 324 Kingston Ave.

BLATT, MISS ANN: Res.: 2107 Bedford Ave.

BABROW, JERALD: Single; Res.: 219 Schenectady Ave.; Bus.: Clerk—Hebrew Culture Council.

BLOCK, MORRIS: Single; Res.: 563 Eastern Parkway; Bus.: 75 East 55th St.; *Proposed by* Mrs. Fanny Huchman, Julius Kushner.

CHAIKEN, SAMUEL: Married; Res.: 77 Eastern Parkway; Bus.: Retired; *Proposed by* Seymour Eisenstadt.

FLEISCHMAN, MISS JUDITH, Res.: 643 Alabama Ave.

FUCHS, JULIAN: Married; Res.: 1087 Carroll St.; Bus.: Investigator, Dep't. of Labor.

GELDSTON, SAMUEL: Single; Res.: 2915 West 24th St.; Bus.: Electronic Engineer, Emerson Radio; *Proposed by* Harold Kalb.

GERBER, MISS FRANCES: Res.: 756 Crown St.

GINSBERG, HAROLD: Single; Res.: 135 Newport St.; Bus.: Accountant.

GINSBERG, MELVIN E.: Single; Res.: 135 Newport St.; Bus.: Salesman, 125 W. 19th St.

KAYSER, MRS. HENRIETTA: Res.: 959 Park Pl.; *Proposed by* Leo Kaufmann, Dr. Moses Spatt.

PITASHNICK, MISS EDITH: Res.: 374 East 96th St.; *Proposed by* Ira M. Gross, Morton Pitashnick.

PITASHNICK, MISS ELEANOR: Res.: 1163 President St.; *Proposed by* Ira M. Gross, Morton Pitashnick.

REINGOLD, DAVID J.: Single; Res.: 339 Williams Ave.; Salesman, 259 W. 14th St.; *Proposed by* Hy Mazlin, Dave Newman.

ROSE, MISS BELLA: Res.: 362 So. 2nd St.; *Proposed by* Paul Kotik.

SWIRSKY, BENJAMIN: Married; Res.: 61 Lefferts Ave.; Bus.: Painting Contractor.

Late Applications

MILLER, ALVIN: Single; Res.: 1772 Bergen St.; Bus.: Jewelry, 3 W. 29th St.; *Proposed by* Dr. M. S. Elsberg.

RUEF, JOSEPH: Single; Res.: 192 Lincoln Pl.; Bus.: Librarian, 5213—13th Ave.

SUPNICK, LOUIS H.: Married; Res.: 95 Eastern Pkwy.; Bus.: Lawyer, 44 Court St.

WALDMAN, DR. SAMUEL: Married; Res.: 1401 President St.; Bus.: Physician; *Proposed by* Carl A. Kahn, Max Gold.

WILES, MEYER F.: Married; Res.: 595 Crown St.; Bus.: Deputy Commissioner, Municipal Bldg.; *Proposed by* Judge Emanuel Greenberg, Harold M. Brown.

FRANK SCHAEFFER,

Chairman, Membership Committee.

Benjamin Hirsh Memorial Award

In connection with our special Baccalaureate service to be held in our Synagogue on Saturday, June 12th, the Junior Congregation will make the annual presentation of the Benjamin Hirsh award to the young man who rendered the greatest service to the Junior Congregation during the past year. The award is in memory of the sainted Mr. Benjamin Hirsh who for many years was one of the leading and most beloved teachers in our Center Hebrew School.

Daily Services

Morning: 7 and 8 a.m.

Mincha services at 8:10 p.m.

Sabbath Services

Friday evening Service at 6:00.

Kindling of candles at 8:04 p.m.

Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah: "Bemidbar"—Numbers 1.1-4.20.

Haphtorah Readings: Prophets—Hosea.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Sholom Secunda.

The class in Talmud under the leadership of Rabbi Jacob S. Doner will begin at 4:15 p.m.

Rabbi Gerson Abelson will speak in Yiddish at 5:30 p.m.

Mincha services at 6:00 p.m.

Late Mincha services—8:10 p.m.

Additions to Library

The following books have been added to our library for circulation:

Avinoam—Gavili-Esh (Hebrew)

Marcue—Ha Chasiduth

Even Shmuel—Medrashei G'ulah (Hebrew)

Gutstein—A Priceless Heritage

Fineberg—The Rosenberg Case

Kraeling—The Brooklyn Museum Aramaic Papyri

Kaufman—Petach Ha Ohel u'Ma'asach Rakem (Hebrew)

Auerbach—Amudei Ha Machahava Ha Yisraelith (Hebrew)

Rothmuller—The Music of the Jews

Rosenzweig—Understanding the Sick and the Healthy

Waldman—Nor By Power

Kaufman—The Biblical Account of the Conquest of Palestine

Greenberg—Bletlach fun a Tog Buch (Yiddish)

Luzzato—Y'sodei Ha Torah (Hebrew)

Sofer—Masecheth Sh'K'alim (Hebrew)

Lewin—Otsar Ha G'onim 12 vol. (Hebrew)

Kaufmann—The Biblical Account of the Conquest of Palestine

Hartum—Mishke (Hebrew)

Horowitz—Sifre to Numbers and Sifre to Zutta (Hebrew)

Abrahams—The Commodore.

Bar Mitzvahs

A hearty Mazel Tov is extended to Dr. and Mrs. Morris H. Greenberg of 438 Crown Street on the Bar Mitzvah of their son, Jonathan Lewis, at the Center this Sabbath morning, May 29th.

Congratulations are extended to Dr. and Mrs. Samuel Marritt of 894 Eastern Parkway on the occasion of the Bar Mitzvah of their son, Emanuel, which will be celebrated at the Center this Saturday morning, May 29th.

Best wishes are extended to Mr. and Mrs. Armand Dynner of 150 Crown Street on their son Charles Davis' Bar Mitzvah to be held at the Center this Saturday morning, May 29th.

Decoration Day Gym Schedule

The holiday schedule will prevail in the Gym and Baths Department on Monday, May 31st (Celebration of Decoration Day) and will be open for men from 10 a.m. to 2 p.m., and for boys from 2 to 4 p.m.

THE YOUNGER MEMBERSHIP

THE elections are now over. The congratulations have been bestowed. Now the work begins.

As President of our Group, it is naturally my objective to retain for us the high status we now hold in YPL and in the Brooklyn community of youth groups and to carry us beyond that.

The membership should realize, however, that our organization could not even function, let alone progress, were it not for the high caliber and zealous devotion of our Executive Board. It is they who do the work. It is they who bear much of the responsibility. It is they who ultimately determine the destiny of our group.

* * *

On May 11th, before an overflow audience, our Dramatic Group presented "A Marriage Proposal," by Chechov. This one-act play, with Harvey Harris, Phyllis Donchey and Morton Pitashnick, surprised all who saw it with its professional finish. Arnold Magaliff, producer and director of the play, received the plaudits of the audience.

* * *

We now approach our summer program

when we will meet on alternate Tuesday nights on the roof of the Center. Refreshing breezes will soothe us, and there will be dancing and cold drinks. We hope that these get-togethers will strengthen the friendships created during the year and instill a fresh spirit into our activities in the fall.

Coming Events

Tuesday, June 1st and 15th—Dancing under the stars on our Center roof. Refreshments will be served. Admission on membership cards only.

Sunday, June 20th, 10 A.M. — Our members are cordially invited to attend our annual spring picnic. As has become the custom, girls should bring lunch baskets and fellows provide the rides. Our destination will be announced on the morning of the picnic.

Interest Groups

Wednesday, June 2nd, 9th, 16th and 23rd—Photography Group.

Thursday, June 3rd and 17th—Israeli Dance Group.

Thursday, June 10th and 24th—Bridge and Scrabble.

MICHAEL J. ROSENFELD, *President*.

MR. and MRS. CLUB DISCUSSES MARRIAGE

A LARGE gathering heard a symposium on "Marriage — Its Religious, Medical and Sociological Aspects," at the regular meeting of the Mr. and Mrs. Club on May 13. A distinguished panel reviewed the basic factors which would lead to an enduring and happy married life.

Rabbi Reuben Katz of Temple B'nai Israel of Freeport, and Chairman of the United Synagogue Commission on Marriage and the Family stated that the Jewish concept of Godly living was encompassed in the family unit. He declared the Jewish home is a "Mikdash M'at," a small sanctuary, and that Judaism alone of all the great religions, could survive if the ecclesiastical structure (the clergy, the church and the synagogue) were removed, because within the Jewish home are all the great forces which make for Jewish survival.

Dr. Samuel A. Wolfe, distinguished professor of Gynecology and Obstetrics, took us on a trip from courtship to old

age from the medical point of view. It was interesting to note how inevitably Dr. Wolfe would reflect his deep spiritual and religious convictions arising from many years of intimate contact with the joys and sorrows of his professional relations. A large part of the early difficulties in married life, he held, stem from the lack of man's understanding of woman's nature. The need for a constant restatement of man's love for his wife, verbally and physically, is an emotional must for the modern woman. In discussing the various methods of controlling the size of the family he stated that the increase in the physical well-being of today's woman was in a large measure due to the larger families of this decade.

He noted that the laws and regulations of our religion have been the cause of a much lower incidence of cancer of the cervix in Jewish women. His frank and

(Continued on page 19)

From the "Boraitha Of Rabbi Meir"

R. MEIR said, "Whosoever labors in the Torah for its own sake, merits many things; and not only so, but the whole world is indebted to him: he is called friend, beloved, a lover of the All-present, a lover of mankind; it clothes him in meekness and reverence; it fits him to become just, pious, upright and faithful."

R. Joshua, the son of Levi, said, "Every day a Bath-kel goes forth from Mount Sinai, proclaiming these words, 'Woe to mankind for contempt of the Torah, for whoever does not labour in the Torah is said to be under the divine censure; as it is said, 'As a ring of gold in a swine's snout, so is a fair woman who turneth aside from discretion,' and it says, 'And the tables were the work of God, and the writing was the writing of God, graven upon the tables.' Read not *charuth* (graven) but *cheruth* (freedom), for no man is free but he who labors in the Torah. But whosoever labors in the Torah, behold he shall be exalted, as it is said, 'And from Mattanah to Nachaliel, and from Nachaliel to Bamoth.'"

☆

R. Jose, the son of Kisma, said, "I was once walking by the way, when a man met me and greeted me, and I returned his greeting. He said to me, Rabbi, from what place art thou? I said to him, I come from a great city of sages and scribes. He said to me, If thou art willing to dwell with us in our place, I will give thee a thousand thousand golden dinars and precious stones and pearls. I said to him Wert thou to give me all the silver and gold and precious stones and pearls in the world, I would not dwell anywhere but in a home of the Torah; and thus it is written in the Book of Psalms by the hands of David, King of Israel, "The law of thy mouth is better unto me than thousands of gold and silver."

THE CENTER HEBREW SCHOOL

THE G. O. of the Hebrew and Sunday Schools arranged its third annual Film Festival with the proceeds to the United Jewish Appeal. Students responded enthusiastically.

* * *

Israeli Independence Day was celebrated by a series of assemblies for our Hebrew and Sunday Schools. Special programs were arranged by the Hebrew Dramatic Group under the direction of Mrs. Zushman and by the 5A-2 class of the Sunday School under the direction of Mrs. Lila Cohen.

* * *

In celebration of Lag B'Omer, athletic events were held on the roof playground of the Center. The school was divided into two teams, Akiba and Bar Cochba. Teachers stressed the ideals of Torah and freedom as the message of Lag B'Omer calling attention to the students of Akiba who steeped themselves in the Torah as they prepared to fight for their country's freedom.

* * *

A joint Youth Service of the Brooklyn Jewish Center Junior Congregation and the Petach Tikvah Junior Congregation was held on Saturday, May 15th at Temple Petach Tikvah. The service was followed by a luncheon and Oneg Shabbat. Seminar groups discussed the problem, "Israeli and American Jewry—What Roles Must They Play in the Future Building of Judaism."

* * *

Three of our graduates have been awarded State Scholarships by the Board of Regents of the State of New York: Bernard Goldstein, Paul Kushner and Sol Tanenzapf. These three students have continued their Hebrew education beyond graduation and are now enrolled in the Hebrew High School.

* * *

The closing service for our High School group was held on Sunday, May 16, 1954. This was followed by a community breakfast which was served by the hostess committee of our Parent-Teachers Association. Following the

breakfast there was a discussion on "Torah in Jewish Life," pointing out the influence of the ideals of Judaism on modern civilization. The discussion was preceded by a showing of the film strip recently issued by the Jewish Education Committee.

* * *

The Parent-Teachers Association of the Hebrew and Sunday Schools met on May 18. The occasion was dedicated to our graduates, Consecrants and students of the high school classes. A symposium was held on "How Can We Encourage Our Children to Continue Their Jewish Education?" Participants were, Dr. Isaac Rabinowitz, Director of the East New York Y.M.H.A., Joanna Hecht, a

member of the graduation class of the Hebrew School, Barbara Kaplan of the Senior Group and Paul Kushner of the Hebrew High School. Rabbi Mordecai H. Lewittes was moderator. Mrs. Sarah Epstein, president of the PTA summarized the activities of the year and presided. She thanked the members and the faculty for their cooperation and pointed to the fact that this had been one of the most successful years in the history of our PTA.

* * *

Preparations are being made for the graduation exercises of our schools which will take place on Sunday, June 13. Sol Tanenzapf has been selected as this year's recipient of the Hirsch Memorial Award in recognition of his outstanding service to the Junior Congregation.

THE WEDDING SEASON

By LOUIS M. LEVINSKY

The apt observations that follow were written by the rabbi of a Newark (N. J.) congregation.

THE June wedding season is almost upon us. It occurred to me that this would be the time to make a few suggestions and recommendations to our young people and their families.

Everybody concerned with a wedding devotes weeks and months to preparation for the occasion. A great deal of thought and much planning goes into the details of the dress, the decor, the menu, the music, the procession, etc. The religious aspect of the wedding receives only marginal thought. In fact, it sometimes happens that the Rabbi is called in only after everything else has been arranged. He is presented with a date and an hour, and he either takes it or leaves it.

It doesn't require much reflection to recognize the fact that the pomp and ceremony to which all the thought and time is given would not exist were it not for the religious service. The fact of the matter is that next to the young couple and their parents, the Rabbi is the most important person at the wedding. Usually it is difficult to recognize that fact by the cavalier manner in which his services are treated and in which the rest of the religious aspect of the marriage is handled.

It is very saddening to me when, upon suggesting to the couple and parents that they come to the Synagogue on the Sabbath morning before they are married in order to be called up to the Torah, I am told that these young people simply have no time for it. All kinds of rehearsals, dress fittings, and visits to the catering house receive priority. Again, the fact of the matter is that attendance at Synagogue is of primary importance. I wonder if it would be fair for a rabbi not to give his religious services for the marriage ceremony to anybody who doesn't think enough of the religious aspects of the wedding to come to Synagogue on Sabbath morning.

These suggestions, if carried out, will lend more dignity to the occasion and will place first things first. It will establish the spiritual priority for the religious nature of the wedding without which none of the rest of it would come into being.

DO YOU make full use of the Center Library? Avail yourself of one of the best collections of books on Jewish subjects.

THE CENTER ACADEMY

LAG B'OMER was celebrated fittingly by the children of the Center Academy by festival activities and the traditional outing in Prospect Park. The younger children returned to the Academy for their mid-day rest after a visit to the zoo and a delightful basket luncheon enjoyed in the Park. The older groups spent the entire day playing games and enjoying the delightful evidences of Springtime in Prospect Park.

Mr. Barney Ain, one of our distinguished parents, supplied the equipment and planned all the outdoor games. We wish to express our sincere gratitude and appreciation for his devotion.

☆

A special assembly was held in honor of Israeli Independence Day on May 7th. An interesting Israeli movie was shown; a musical program was presented and the students of the Seventh Grade participated in a program of beautiful Israeli dances.

☆

The Hebrew Annual has been distributed to the pupils. It contains stories and articles written by all the students of the school. The Annual was dedicated to Dr. Israel H. Levinthal, our spiritual leader, and Adviser to the Center Academy. The first copy was presented to Dr. Levinthal at the Center Academy Seder. An official acknowledgment was given to Mr. Albert H. Braun for his assistance in the project and a copy was presented to him.

☆

We are happy to announce that the Center Academy Commencement Exercises will take place Thursday, June 10th, at 10:00 A.M. The program will include an English and a Hebrew play, written, cast and performed by the graduates under the guidance of their teachers, Mr. Leo Shpall, Mr. Daniel Greenstein and Mr. Albert Slot. Rabbi Israel H. Levinthal will award the diplomas to the graduates. The graduates are:

Martin Jeffrey Ain
Stuart Elliot Berman
Henry Gellis
Barbara Ellen Gershuny
Marcia Joan Gottlieb
Larry Granowsky
Susan Adelaide Grossman
Naomi Satlow

Robert Shapiro
Arthur Leslie Silber
Michael Stollar
Bernard Zucker

Parents, friends and relatives of the students, and members of the Brooklyn Jewish Center are cordially invited to attend.

☆

Registration for next year's classes (September 1954 - June 1955) is now open. It will greatly facilitate the planning of classes if parents, who expect to

THE JUNIOR LEAGUE

ACTIVITY and variety continue to be the basic guides of the Junior League — the Center's teen-age college group that meets every Thursday night.

At its meeting on April 29th, a debate and heated discussion took place on the subject of McCarthyism. The following week, peace and quiet reigned, for it was game night, featuring scrabble and all the other new and old parlor games. Then on May 13th the Junior League conducted its third session in the series, "Jewish Communal Organizations." This time it was the American Jewish Committee, and the program featured an interesting talk by Louis S. Breier, widely known writer and lecturer, and a member of the staff of the American Jewish Committee.

register their children for the coming year will do so at the earliest possible date. Parents who are interested are invited to call personally or telephone the Center Academy office between 10:00 A.M. and 4:00 P.M. Appointments can be arranged after school hours if parents cannot visit the office during the day.

Register your own children and grandchildren and invite your relatives and friends to register their children at the Center Academy where, at each level, the child has the advantage of the most favorable learning conditions possible, both in Hebrew and Secular subjects.

With the onset of warmer weather, the Junior League held an all-day picnic on Sunday, May 16th, at Clove Lake Park, Long Island. The crowning event of the season was the Starlight Semi-Formal, held on Sunday evening, May 23rd, to raise funds for charitable purposes. The members had looked forward to this for a long time, and elaborate plans had been made for its successful outcome. And so it was little wonder that the evening proved to live up to the fondest expectations.

The Junior League, through its executive committee, is already at work on plans for the coming year. Only by planning well ahead can a group like ours be reasonably certain of a happy and successful season ahead.

MR. and MRS. CLUB

(Continued from page 17)

adequate discussion of childbearing and childbirth did much to allay the fears and questions of many of the members present.

Judge Louis Lorence, of our Domestic Relations Court, traced the steps which a young couple should take to make a firm and stable start for the most important event of their lives. Common-sense and the ability to realize that a quarrel of the moment, as serious as it might seem, will, in retrospect, have very little weight, will prevent many of the tragic breakups that occur each day.

Gift For Center Beth Hamidrash

We want to acknowledge with thanks the gift of a Reader's Prayer Book given to the Center for use in our Beth Hamidrash by Dr. Arthur Raeder of 615 Eastern Parkway, in memory of his beloved father.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mr. Samuel Pomerantz of 1304 President Street on the passing of his beloved father, Hyman, on May 12th.

BUY THE NEW ISSUE
4 %
ISRAEL BONDS

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

In June we will celebrate Shabnot, the Feast of Weeks. This holiday marks the birthday of Israel's spiritual freedom. The Book of Ruth is read in the Synagogue because of Ruth's declaration of loyalty to the Torah given to Israel at this season. Our Rabbis interpret this as a tribute to the power of the Jewish woman to preserve the law of the Torah.

Shabnot, with all its rich and beautiful symbolism, has great significance for us today. Our Sisterhood, in the 33 years since its inception, has been preparing the ground and sowing the seeds for a fuller, happier, sounder Judaism. Sisterhood women have responded with the same sense of dedication that motivated our people in ancient days, and today we see the results of this in the large attendance of women at our Synagogue Services and at our Sisterhood meetings.

Shabnot has an added significance for our Center members because it is synonymous with that joyous and important occasion in the lives of so many of the daughters of our Center members—Consecration. We wish to extend a hearty Mazel Tov to the Consecrants and their parents, and fervently hope that these young women will truly emulate Ruth when they recite her immortal lines of love and loyalty:

*"Thy people shall be my people
and Thy God my God."*

BEATRICE SCHAEFFER, President.

We Celebrate Israel's Anniversary

In a world fraught with problems and the struggle to achieve universal peace, our Sisterhood each month finds cause for celebration, and each meeting is filled with promise and inspiration. The evening of Wednesday, April 28th, will be remembered not only as "just a Sisterhood general meeting," but rather as a *yom tov* in which we shared with Eretz Yisrael the joy of growing up. Our contribution was a material one—this was

the closing rally of our United Jewish Appeal, and a large and enthusiastic audience helped toward its success.

A brief business session, preceded by Cantor Sauler's rendition of the patriotic anthems and the invocation read by Pauline Brown, included announcements and correspondence covering Sisterhood's twenty or more current projects. The chairman of the meeting, Mrs. Israel ("Hershey") Kaplan, proved again how versatile she can be—hostess, campaign manager, actress, and the perfect mistress of ceremonies. In this capacity she introduced the guest speaker, Rabbi Zelig Chinitz, the only Jewish Airforce Chaplain, whose impassioned plea on behalf of Israel moved a group of 250 men and women to contribute the sum of \$1600 beyond the thousands of dollars already pledged to the UJA drive. Enthusiasm ran high, and our chairman was profuse in her praise of her committee which included Mollie Meyer, Pauline Brown and Naomi Halpern, whose efforts on behalf of Special Gifts, P.T.A. and Center Academy helped immeasurably.

The divertissement—the dessert—was appropriately entitled "A Parade of Pulchritude—Gay Nineties' Revue of Mack Sennett Bathing Beauties." Our Sisterhood Players, including our personable and ubiquitous President, Bea Schaeffer, and our Chairman-turned-Sailor-Conductor-and-what-have-you, are to be congratulated for providing such a pleasant program. And the Israel Birthday cakes and coffee, served by our attractive "divas," concluded another memorable Sisterhood meeting.

Kiddush Dates

The following members will sponsor a Kiddush to the Junior Congregation:

Sat., May 29—Mr. and Mrs. Jacob Lemberger, in honor of their son, Gershon Zvee's Bar Mitzvah.

Sat., June 19—Mr. and Mrs. Frank Schaeffer, in honor of their son Sandor's graduation from Ohio State University.

Sat., June 26—Mr. and Mrs. Morton Klinghoffer, for these Simchas—their own twenty-fifth wedding anniversary, their daughter Ruth's forthcoming marriage, her graduation from William Smith Col-

lege and her birthday, and their son Daniel's graduation with an M.B.A. degree from City College Graduate School of Business.

Cheer Fund Contributions

In honor of their 25th Wedding Anniversary—Mr. and Mrs. Julius Kushner; in appreciation of Sisterhood's kindness—Mrs. Isador Lowenfeld; in honor of her daughter's engagement—Mrs. Samuel Racer; in the hope of the speedy recovery of Ida Fried and Rabbi Levinthal—Mrs. Sarah Klinghoffer; in honor of Mother's Day—Mrs. Gertrude Horowitz; in memory of Mary Kahn's father—Mesdames Beame, Davis, Gottlieb, Granofsky, Kaufmann, Kurtzman, Kushner, Levy, Lowenfeld, Markowe, Schaeffer, Seckler, Wisner.

Joseph Goldberg Memorial Forest

Mr. and Mrs. John Bershad have purchased a Tree Certificate in memory of the late Joseph Goldberg, Administrative Director of the Center. Members continue to plant trees—have you? Call Sarah Klinghoffer, SL 6-8252, and order your tree certificates for Lag B'Omer or other events you wish to mark.

Mother's Day Tea, May 10th

Mother's Day tributes each year always elicit sentiments of warmth. Our Sisterhood honored mother in a truly fitting Jewish fashion. The setting which greeted members as they entered the meeting room included 12 tables artistically arranged to represent the Jewish and American holidays throughout the year. The Rosh Hashonah table by Edith Sauler, the Succoth Seudah by Sadie Kaufmann and the Passover Seder by Sarah Greenberg were lovely. The remaining nine tables, executed by our ingenious Jean Bresnick, with the assistance of "Hershey" Kaplan, displayed further the originality and creativity of our women.

Before we embarked on the program, a short business meeting included election of officers and a vote of thanks to Lil Levy, Nominations Chairman, and her committee, project reports and announcements of forthcoming events. President Bea Schaeffer presented "Our Mother of the Year," Mrs. Gertrude Horowitz, and mother of Mrs. Lovett, as a woman who is 86 years "young," and a charter member of the Center, still active in organizational and community affairs. She is the proud matriarch reigning over a family of 5 children and 13 grandchildren



SISTERHOOD PLAY-ERS IN "THE GAY NINETIES"

Standing, left to right: Mrs. Ruth Kwintner, Mrs. Anne Rudy, Mrs. Mollie Markowe, Mrs. Sonia Glovinsky, Mrs. "Hershey" Kaplan, Mrs. Bea Schaeffer, Mrs. Anne Black, Mrs. Pauline Brown, Mrs. Bea Sterman, Mrs. Ruth Saunders, kneeling, left—Mrs. Cele Sprung, Mrs. Mac Levy.

and 11 great-grandchildren (another expected momentarily). As the epitome of the Jewish Mother, she well merited the floral offering presented to her by Mrs. Schaeffer.

In introducing the program for the day, Chairman Mollie Markowe, the charming mother of three daughters herself, took her text from our Bible and our Book of Proverbs. The guest artists added that "drawing-room touch" which made the afternoon a perfect one—Mrs. Rosa Polnarioff, concert violinist, accompanied by Miss Elsa Fiedler, and Tina Prescott, daughter of our own member, Mrs. Samuel Caplow, who sang several selections appropriate to Mother's Day. Both artists were heartily praised and applauded.

Installation and Closing Meeting, June 3

All Sisterhood members, their husbands and friends are invited to be with us on Thursday evening, June 3rd, at our closing meeting. Mrs. M. Robert Epstein will be chairman.

Sisterhood's Oneg Shabbat

A stimulating program of rich Jewish content was held at our first Oneg Shabbat on Saturday, May 22nd, under the chairmanship of Mrs. Harry Goldstein. Rabbi Benj. Kreitman spoke on "The Sabbath Challenges the Modern Jew," and Mrs. Phineas Spinrad delivered a talk on "Sabbath and Its Place in Jewish Life." Mascha Benya was the soloist for the afternoon.

Serve-A-Camp

Chairman Syd Seckler distributed "diddy" bags to be filled with useful articles for the veterans at Fort Hamilton Hospital.

Israel Bonds

With the new issue of Israel 10-Year Bonds, yielding 4%, there is added incentive to purchase your bonds now. Please contact Anne Weissberg, ST 3-0639.

Speedy Recovery

Sisterhood prays for the speedy recovery and return to good health of Rabbi Israel H. Levinthal, and our board member Mrs. Ida Fried. A *refuah Schlaeme* for both.

United Jewish Appeal

A Brunch at the Hotel Astor, on Wednesday, June 9th, at 11 A.M., will be given for all who contribute \$25 or more, and for workers who bring in gifts totalling \$50 or more. Please call "Hershey" Kaplan, chairman, for reservations.

Calendar of Events

Thursday, June 3—Sisterhood Installation and Closing Meeting, at 8:15 P.M. Mrs. Sarah Epstein, chairman. Rabbi Mordecai Lewittes will be the Installing officer. Dov and Gila, youthful Israeli dancers, will perform a dance program and will conduct audience participation in folk dancing.

Wednesday, June 9—12:30 P.M.—Sisterhood Executive Board Meeting and Luncheon to welcome newly-elected officers and Board members.

The Saturday Night Clubs

THE Third Sedar of our Youth Clubs, held on April 22nd, will long be remembered, not only by our own members, but by a sizeable representation of guests from other centers. The evening featured the use of a modern Hagadah. For entertainment, there was music, exhibitions of Israeli dancing, and an Eternal Light Day. The gaily decorated tables were bedecked with the customary Passover foods. The evening was brought to a pleasant close for the 250 participants with social dancing.

Despite the formal conclusion of the club season on April 10th, the Center continues to attract many members on Saturday night. They come to dance, to chat and to meet their friends once again in an atmosphere of real Jewish living. Our staff is on hand to organize games and contests and to guide our members in appropriate ways. As soon as the weather permits, the scene will shift to the roof, but there will still be the same spirit of fellowship, the same delight in Jewish living.

Give To
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THE TOURO MONUMENT CONTROVERSY

(Continued from page 12)

ary 22, 1860. In this reply he accused Rabbi Wise of giving "a totally perverted interpretation of the law in question," and proceeded to present his own interpretation which he claimed to be the true one. He traced the origin of the word *Mazebah* and asserted that the correct translation was "statue," and that it did not "in its primitive sense denote any figure or image, but received this acceptation in the course of time, so as to be identical with our *statue*." He quoted the Hebrew commentator, the Radak, who said that "Mazebah means a statue (pillar) erected for the purpose of divine worship, or as the mark upon a tomb." In defining the term Rev. Gutheim agreed with Rabbi Wise. He raised, however, the question of which monuments the prohibition affected. He claimed that Ibn Ezra also was of the opinion that the erection of a Mazebah was prohibited only for the purpose of idolatry as is evident from the adjunct, "which the Lord hateth," but a Mazebah not erected to an idol but to God was not prohibited as evidenced in the statement: "And Jacob set up a pillar (Mazebah) in the place where he spake with him, even a pillar of stone; and he poured out a libation thereon, and he poured oil thereon (*Genesis 35:14*)." Rev. Gutheim cited Nachmanides and Maimonides, who said that the Mazebah referred to in scriptures was prohibited because it was a heathen custom. He refuted Rabbi Wise's illustrations stating that the prophet rebuked Saul because he did not obey the word of God, but made no reference to the monument. Gutheim further asserted that the illustrations given by Rabbi Wise merely proved "that the erection of monuments, as signs of victory or personal memorials, was practiced as a lawful custom among the ancient Israelites. Were this not so . . . the monument of Absalom would subsequently have been destroyed." Rev. Gutheim termed the fear of Rabbi Wise that the monument might in time be worshipped, as absurd and paradoxical. "In the Jewish cemetery of Newport," wrote Gutheim, "among the monuments of the Touro family, there stands a respectable granite pillar with corresponding base, erected in memory of Isaac Touro, father of the late Judah Touro. But that monument is a cenotaph. The

remains of the departed, whose name it is designated to honor, are buried in the West Indies, if I mistake not, on the Island of Jamaica. . . . Believing in his own infallibility he (Rabbi Wise) forthwith issues his Bull and says there must be no monument at all . . . Now, since the Rev. I. M. Wise has kindly volunteered to enlighten me, in a manner not so free from sarcasm and personalities, I shall reciprocate the favor by presuming to tender him some wholesome advice . . . Let him ponder over the matter for a whole month in order to conceive a correct idea of it; and if he needs shed crocodile tears, let him weep for another whole month, that he has looked upon the subject from a perverted and narrow-hearted standpoint, and has allowed obliquity of sentiment to run away with his better judgment."

This rebuttal did not end the controversy. The question was finally referred to the four leading European rabbis: Dr. M. M. Adler, of London; Dr. Samson Raphael Hirsch, of Frankfurt; Dr. S. I. Rapoport, of Prague, and Dr. Zachariah Frankel. The following questions were put before the rabbis: "1. May Jews erect a statue in bronze or marble in the public place of a city, in honor of a Jew? 2. May Jews erect a memorial, shaft or obelisk for such purpose? 3. May a Jew subscribe to or be active in a movement for erecting such statue or monument? 4. May a Jew become a sculptor of statues? 5. May Jews have statues or statuettes of human form or of animals in their homes for ornamental purposes? 6. May the Jews of New Orleans co-operate with non-Jewish fellow citizens in erecting a statue or monument to Judah Touro?"

Dr. Rapoport in his reply claimed that it was the first time such a question was put to him. He asserted that, although to the modern generation this might seem trifling, it was a serious matter and worthy of consideration. The Hasmonians in their day severely punished those who honored the Greek statues. Those who believed in our tradition were right in asserting that the erection of a statue in human form was forbidden. A text in a Baraita definitely stated that (the construction of) all images were permitted except that of a human image.

Rabbi Samson Raphael Hirsch held that the erection of a monument in memory of a human being was forbidden. Throughout the history of the Jews, he wrote, we find that monuments were erected to commemorate an event, but no monument was ever erected to commemorate a human being. We immortalize a man in other ways but not through monuments of metal or bronze. Even during the time of Herod when Roman customs were widely adopted in Israel, no monuments glorifying men were erected. The Jews adhered to the tradition that no monuments are erected in memory of righteous people—their words and utterances are their memories. Rabbi Hirsch advised that the money the Jews of New Orleans were planning to spend for a statue, be used for a more worthy cause, one which would honor his memory more than a bronze or metal statue could.

Rabbi Adler's reply was similar.

According to prevailing opinion, the monument controversy was ended by the outbreak of the Civil War, rather than by the adverse answers received from European rabbis. In all probability the war disposed of the funds appropriated for this memorial, as well as for many other causes.

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HERZL Continued from page 8

despair he was sure that he had done the right thing and that during his life-time he had achieved lasting fame.

"On Sunday," he wrote, "while I sat on the platform (in a crowded London lecture hall) I was in a curious mood. I saw and heard the rising of my legend. The people are sentimental, the masses do not see clearly. I believe that even now they no longer have a clear idea of me. A light mist has begun to settle about me which will perhaps deepen into a cloud, in the midst of which I shall walk . . . True, they would probably offer the same love to a skillful misleader as they offer to me, in whom they are not deceived. That perhaps is the most interesting thing I am recording in these books (the Diaries): the emergence of my Legend."

But Herzl would have strongly resented the deification of his person that was to take place after the Balfour Declaration. He was well aware of his own faults, just as he was aware of the good that had come to the Jewish nation and, indirectly, to all of humanity, through his incessant efforts. None of his biographers has ever described Theodor Herzl as aptly as he characterized himself in his *Tagebuecher*:

"I believe that my influence as a leader is based on the fact that while as a man and writer I had so many faults, and committed so many blunders and mistakes, as a leader in Zionism I have remained pure of heart and quite selfless."

THE YIDDISH DICTIONARY

(Continued from page 13)

The Prospectus of the "Great Dictionary of the Yiddish Language" expresses the realization that Yiddish is steadily losing ground. As the old older folks pass out of the picture, their successors have no interest in the Yiddish tongue—in fact, are strangers to it. There are many factors which caused the decline of Yiddish. The principal factor, of course, is the tragic decimation of the Polish and Russian Jews in the Hitler crematories and concentration camps. But even before that, Yiddish was losing ground among the "intelligenzia." With the advent of the Jewish National Movement and, particularly, with the establishment of the State of Israel, it became evident that Yiddish was being pushed aside.

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